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Clinton, Miss.

Our Pulpit.

TEACHING OF THE TWELVE APOSTLES.

Rev. H. F. Sproule, Pastor of Baptist Church,
Jackson, Miss.
DEAR BROTHERS—In accordance with the
expressed wishes of many of our congrega-
tion on last Sabbath morning, we are glad
to be gratified if you will furnish us for
publication your sermon of that morning in the
Baptist Church. We think its effect will
be useful to the denomination and churches
generally.

Affectionately,
D. SHULTON,
J. B. GAMBRELL, Editor and Proprietor.
R. W. GRIFFITH,
DEAR BROTHERS—I place your disposal
of the contents of the enclosed manuscript.

"For as much as many have taken
in hand to set forth in order a declara-
tion of those things which are
most surely believed among us,
even as they delivered them unto
us, which from the beginning were
eye witnesses and ministers of the
word; it seemed good to us also,
having had perfect understanding
of all things from the very first,
to write unto thee in order, most ex-
cellent Theophilus, that thou
mightest know the certainty of
those things wherein thou hast
been instructed." Luke I:1-4

Ministers of the word who saw
our Lord's works and heard his
teaching wrote out the leading
facts of his history. These facts
were probably circulated
among the first disciples, but have
not been preserved unto us because
they were superseded by the in-
spired histories which the churches
received under the guidance of the
Apostles as authoritative.

It was quite natural that other
reports of the teaching of the
Apostles than those which we have
in the inspired records should be
made by men who saw and heard
them, or who knew their contemporaries.
The recent publication of a
document called the "Teaching of
the Twelve Apostles" has excited
general interest and discussion.
It is asserted that, if the great an-
tiquity claimed for it be established,
it is the oldest document
on church order outside of the
New Testament, which has come
down to us, and has, therefore, al-
most an exceptional value as a
witness to the belief and practice
of the churches immediately after
the apostolic age.

The full text of the document
has been published in this country,
and is accessible to all. The pa-
pers, secular and religious, are
speaking of its teaching and mor-
als. Its bearing on questions of
church order concerning which
Christians disagree has in-
creased this general interest. The
details have been pressed to the
support of practices of particular
organizations. One is frequently
asked his opinion about it. These
facts have led to its examination,
the results of which I now propose
to give you.

What is it? It is a writing which
claims to be the Teaching of the
Lord through the Twelve Apostles
to the Nations. It contains
16 chapters, and is about as large
as Paul's epistle to the Galatians.
Whence came this document?
In 1875, Philothéas Bryennios, then
Metropolitan of Sarrae in Ancient
Mesopotamia, or presiding bishop
of the province, discovered a Ms.
in the library of the Most Holy
Sepulcher at Tana of the Black Sea.
In the same year he published
the two epistles of Clement of
Rome. Besides these, the Ms.
contains Chrysostom's Synopsis of
the Books of the Old and New
Testaments, the Epistle of Barnabas,
the Teaching of the Twelve
Apostles, the Epistle of Mary of
Assolabae to Ignatius, and the 12
Epistles of Ignatius. In 1883, this
same Bryennios, now Metropolitan
of Nicomedia in Asia Minor, pub-
lished the Teaching of the Twelve
Apostles, which was printed at
Constantinople. We are not told
why the publication of this "most
important of all ancient docu-
ments" which has "surprised the
literary world" was delayed so
long—eight years after its discovery.
It is said to occupy 120 leaves,
and about 200 lines of Ms., and to bear
the signature of "Leon, Notary
and Scribe," who declares that he
completed the transcription in the
month of June, 566, correspond-
ing to A. D. 1056. It is then a
copy made in the eleventh cen-
tury from some other Ms. From
what did this Leon copy?

There is evidence of the exist-
ence of a writing of great anti-
quity bearing the title, "Teach-
ing of the Twelve Apostles." It is
cited by "the father of Church
History," Eusebius, who died A.
D. 340, by Clement of Alexandria,
who died A. D. 220, and by many
other ancient writers. That the
original existed is beyond question.
The transcription has not received
that examination by scholars
necessary to determine its genu-
ineness, whether this copy of 1056
is a recovery of the lost Ms. of its
author, said to have been made
between A. D. 120 and 180. The
earlier document is not claimed as
the production of an Apostle.
The greatest antiquity claimed,
A. D. 120, would place its origin
several years after the death of
the last Apostle. Like the Apostolic
Constitutions, it is the Teaching of
the Twelve Apostles, so called.

What is the value of this docu-
ment? As to authority, it has pre-
cisely that which any other un-
inspired writing has, whatever may
be its character or age, that is ab-
solutely none at all. It can fur-

nish no warrant for the acceptance
of any statement, or obedience of
any precept.

It can settle no point of dis-
agreement. It must be tried and
its character decided by the book
of sufficient religion, the all-
sufficient and exclusive authority
of the Spirit of inspiration. Though
it is not authoritative, yet it is not
without value. It has importance.
It shows the conformity to the
New Testament, in the age when
it was accepted, of the faith and
practice of those who accepted its
teachings.

What is its testimony? The
general interest and discussion
which the publication of this docu-
ment has aroused, judging from
the papers, is due to what is said
about the officers and ordinances
of the churches of Christ.
The eagerness with which its details
of existing practices, and the earnest-
ness of the efforts made to es-
tablish its integrity and genuineness
impresses one that certain
advocates are conscious of the need
of assistance which is not furnished
in the New Testament.

As to the officers of a church and
the manner of their selection, it
is written: "Choose for yourselves
bishops and deacons." Only these
two are mentioned. Drs. Hitch-
cock and Brown, Presbyterians,
say in their notes that "by Bishop
must of course, be meant Presby-
ters, or Elders. There is no sign
of a Bishop as distinguished from
a Presbyter; nor of a Ruling El-
der as distinguished from a Teach-
ing Elder." "Its testimony is
plainly for two officers only, elder
and deacon. The authority of
their appointment was vested in
no body outside of the local
churches. The instruction is,
"Choose for yourselves" bishops
and deacons."

The document recognizes the
practice of regular communion in
the Lord's supper. "Let none eat
or drink of your eucharist, save
those baptized in the name of the
Lord, for of this the Lord said,
that he who eat and drank of the
bread and wine of the Lord, who
did not eat and drink of the bread
and wine of the Lord, shall be
guilty of his own body and blood."
There is no uncertainty about
the teaching, though there is no
warrant for assuming that Jesus
called the unbaptized dogs.

It is said that silence is the sup-
port which the teaching gives for
infant baptism. It says nothing
at all about it, and therefore it is
not in its favor. The New
Testament furnishes the same war-
rant. It does not condemn it, and
hence it is to be practiced. May
one do anything that he wishes in
the name of the Lord which is not
prohibited? Like the New Testa-
ment, however, this document de-
mands requisites of those to be
baptized which infants cannot per-
form. "Before baptism let the
baptizer and the baptized fast, and
any others who can; but thou
shalt bid the baptized to fast one
or two days before."

What is said concerning the act
of baptism is claimed as decisive
that immersion was not regarded
by the Apostles as essential to the
ordinance. Let us see what is the
foundation of this claim. Here is
the paragraph: "And touching
baptism, thus baptize: having first
declared all these things, baptize
into the name of the Father, and
of the Son, and of the Holy Spirit,
in living or running water. But
if thou have not living water, bat-
tize into other water; and if thou
canst not in cold then in warm.
But if thou have neither, pour on
the head water three in the name
of Father and Son and Holy Spirit." What do these words
teach? Plainly that when possi-
ble the candidate was to be baptized
in flowing water. If running
water could not be had, he was to
be baptized into other water, and
cold was to be preferred to warm.
And as a last resort, if enough
water could not be had for bap-
tism, pouring was allowed as a
substitute. Let a man candidly
examine the words and see if they
do not mean this and only this.
If the genuineness and integrity
of this document be established
then the date of the perversion of
the ordinance by allowing a sub-
stitute will be placed about a cen-
tury later than it has heretofore
been placed. It is a fact of history
that Novatian, A. D. 250, was sick
unto death, and not being able to
be baptized water was poured on
his head, and he was saved. This
is the first recorded case of a sub-
stitute for the ordinance, and
similar cases, gave rise
to the serious question whether
these substitutes should be received
as baptism. If the Apostles had
taught that a substitute was allow-
able how could there have been
any question about its validity?
This fact, with many others, pre-
pares us to wait for more evidence
of the genuineness and integrity
of the teaching.

What will Baptists do about it?
Just what all Christians ought to
do, welcome any help that will re-
move any obstruction to the shin-
ing of the lamp of God's inspired
word, but never go far after the
light. If the entire history
of 18 centuries were swept away,
or if the world were flooded with
extra ecclesiastical literature, we
should stand on the revealed will
of God, and its Supreme and Ex-
clusive authority.

The greatest benefit which
have received from the examina-
tion of this document came from
the contrast of its teaching with
that of the New Testament. Com-
parison of a few passages will im-
press the simplicity, the supremacy
and the divinity of God's word.

It lays down the law of Chris-
tian fasting thus: "But let not
your fastings be appointed in com-
mon with the hypocrites; for they
fast on the second day of the week
and on the fifth; but do ye fast
during the fourth, and the prepara-
tion day." The Pharisees fasted
twice a week, on Monday and on
Thursday, but Christians were to
fast on Wednesday and Friday,
and thus avoid the days observed
by the "hypocrites." Jesus said
simply: "When ye fast, be not as
hypocrites, of a sad countenance,
etc." In answering the charge of
the Pharisees that his disciples did
not fast, he said: "As long as they
have the bridegroom with them,
they cannot fast. But the days will
come, when the bridegroom shall
be taken away, and then shall they
fast." In other words, it was right to fast, not by
statute, but when it was natural
and appropriate.

A novel rule for the detection of
false prophets and Apostles is pre-
scribed. "Let every Apostle who
cometh to you be received as a
Lord. He shall not overstay one
day, though, if need be, the next;
but if he remain three days he is a
false prophet." If he remained in
a place more than three days, as
Paul and his companions did, he
must go from house to house.
Did Christ and his Apostles limit
themselves to three days in a house
in their journeys? Place be-
side this our Lord's charge to his
Apostles: "And into whatever
city or town ye shall enter, inquire
who in it is worthy; and there abide
till ye go thence; and, 'Ia, same
house remain, eating and drinking
such things as they give. Go not
from house to house.' The teach-
ing on this point is not only child-
ish, but opposed to that of the
New Testament. If the document
belong to A. D. 100, there was a
much wider divergence from the
instructions of Christ than is gen-
erally supposed.

It calls preachers "prophets"
and "high-priests," and the Lord's
Supper a "sacrifice." The New
Testament teaches that the gift of
prophecy was for a special emer-
gency and would pass away with
the necessity which secured it, that
the only sacrifice of the Christian
was the body of Christ, and that
the only high-priest, Jesus Christ,
has passed into the heavens, to
minister in the true Holy of Holies.

Look at this: "Thus baptize:
having first declared all these
things, baptize into the name of
the Father, and of the Son, and of
the Holy Spirit in living water.
But if thou have not living water,
baptize into other water; and if
thou canst not in cold then in
warm. But if thou have neither,
pour on the head water three in
the name of Father and Son and
Holy Spirit." Then at this: "Go
ye into all the world, and preach
the gospel to every creature. He
that believeth and is baptized shall
be saved; but he that believeth
not shall be damned." "Men and
brethren what shall we do? Re-
pent, and be baptized every one
of you in the name of Jesus Christ
for the remission of sins, and ye
shall receive the gift of the Holy
Ghost." "How shall we, that are
dead to sin, live any longer there-
in? Know ye not, that so many
of us as were baptized into Jesus
Christ were baptized into his death?
Therefore, we are buried with him
by baptism into death: that like as
Christ was raised up from the dead
by the glory of the Father, even so
we also should walk in newness of
life."

There are many other points of
contrast, but these are sufficient.
I come away from the study of
this document, as from all post-
apostolic literature, with my con-
fidence and satisfaction in God's
word increased and confirmed.
How high above all these writers
do the inspired penmen stand!
If I believed that the Apostles
wrote this instrument I should be-
lieve in the mechanical theory of
inspiration. It must have been
prepared for private use or for
some sect of professed disciples to
whose acceptance and use it was
limited. To place other writings
beside the Scriptures is like light-
ing a candle beneath the glory of
the sun. The word of God is suf-
ficient. That which accords with
it is needed as authority, and that
which differs from it is not
desired.

What glory did the sacred page
Majestic, like the every age
Give, but borrows none.

LIFE is made up not of great sac-
rifices and duties, but of little
things, in which smiles and kind-
ness, and small obligations, given
habitually, are what win and pre-
serve the heart and secure com-
fort.—Sir H. Dacy.

It is not the number of promises
a man makes, but the number he
keeps, which gives him a position
among respectable people.—Er.

The knowledge of truth, which
is the presence of it, and the be-
lief of truth, which is the enjoy-
ment of it—this is the sovereign
good of human nature.—Bacon.

WOMAN was made out of the rib
taken from the side of a man; not
out of his head to rule over him,
but out of his side to be equal,
under his arm to be protected, and
near his heart to be loved.—Mat-
theu Henry.

THE BUSY ONE'S NEED.

"Thy well to do the arrow glance to heaven
Amid the toll that fills the busy day."
To know that heaven returns the glance
given.
But is a glance enough? Nay, come away;
It may be when the early dawn is breaking,
Come from earth's midnight shadows to
the light,
It may be when the shades of eve are shaking
Their long black pinions, resting for the
night.
When'er thou canst, away, away, my
brother,
And speak with thy great Father for a
while;
Unloose the bands that thy free spirit
another,
Relax thy bow beneath his gracious smile;
labors
And strains her utmost to overcome the
blast;
But thou art faint, and like the Roman
gladiator,
Must even pause till thou shalt break thy
fast.

"Thy for thy health. Say not the time is
wasted;
Thy spirit starves, and therefore thou art
weak;
Thou wilt once more be strong, when thou
hast tasted
The Living Bread. Rise, and thy portion
seek.
Oh! there are many spirits faint and droop-
ing
Beneath the stress of cares that never cease
They cannot stay to see the Guardian sleep-
ing
To breathe over the worn worker heavenly
peace.

Rest, busy friend, this overlying stirring
Disturbs the full dilemma of thy soul;
Mingles the good with ill, till ever erring
The streams that once were fair corrupted
roll.
Oh! stay that checking mill, for ever going,
Until the stream grows bright, with beams
from heaven;
Twirl gather strength, and by-and-by, over-
flowing,
Thy single stream shall do the work of
seven.
—The Christian.

Communications.

FROM THE FIELDS.

AN OLD HISTORY.

Before me lies an old history,
which I have been reading with
some degree of interest. This
history is titled, "History of the
Kebukue Baptist Association." This
Association was organized at the
Kebukue Baptist Church in
Halifax County, N. C., in 1785, the
history of which was written by
Elder Lemuel Burkitt, who was
clerk of that body for thirty years.
The history is a very interesting
and now are pretty much the same
though the main object of that
body, when assembled, seems to
have been to discuss and answer
queries sent up from churches of
the Association. When the Asso-
ciation met at "Pavis" meeting-
house on Roanoke, in May, 1783,
there was a number of queries on
hand, one of which related to min-
isterial authority in regard to ad-
ministering the ordinance of bap-
tism, which was answered as fol-
lows: "We suppose he (the min-
ister) has not a right to baptize
on all occasions, but only on
some. The occasions, which we
conceive he has right to baptize on
are as follows, viz: 1. When he
visits a church destitute of a pas-
tor, and is called by the church to
do so. 2. When he travels into
dark places, destitute of minist-
rial help, and persons get con-
verted and desire baptism of him,
and they are not capable to make
application to any church by rea-
son of their distance from them."
I believe, Bro. Gambrell, that your
views on ministerial authority, and
those of our brethren, who lived
and preached and wept and prayed
for many and one years ago are
pretty much the same after all.
For the benefit of some of our
modern brethren, I here give the
manner of settling difficulties
among our brethren of olden times.
Brethren at variance were required
to come together and relate their
cases, and how would it do for some
of our brethren at variance who are
editors, ministers, deacons and
laymen to hold a meeting of this
kind, and "talk of the things that
have happened to them?" and if
matters cannot be reconciled in
this way, let them appoint a meet-
ing just on the other side of the
grave, where they can sit down at
the feet of Jesus, and "rest under
the shade of the trees," where
"Teachers and scholars each other shall greet,
And join in the anthems at Jesus' dear feet;
Click tokens of mercy forever to share;
Oh! tell me dear Savior if I shall be there."
I am indebted to Bro. R. P. May,
of Shiloh Church, for the above
mentioned history. Sister May's
grandfather, Fleet Cooper, was a
minister in the Kebukue Association.
Rockport, June 4, 1884.

MOUNT LOOKOUT, JUNE 2, 1884.

I submit the following pro-
gramme for publication, of the
Ticklaw Baptist Sabbath-school
Convention, to be held at Mt.
Vernon Sunday-school on the first
Sunday and day before, viz: Miss
Emma Travis, Essay—Subject,
"Opportunity." Mr. C. H. Hooper,
Essay—Subject: "The best method
of conducting Sunday-schools;" and
the following to read essays on
subjects of their own selection:
Mr. J. B. Powell, Miss Willie Da-
vis, Mr. John Wall, Miss Tillie A.
Naul, Mr. John Frazier, Miss Jen-

ie Tull, Mr. J. Lamberth, Miss
Agenta Lamberth, Miss Evie
Eaton, Mr. O. W. Lamberth, Miss
Alice Wilson, including an address
by Mr. J. R. Baham. At our last
meeting at Red Bluff Sunday-
school, we are happy to state that
our efforts have not proved in-
vain, in endeavoring to advance
the cause of Christ; and at our
next meeting we expect to do
some good. May all feel it is no
more than duty that they owe to
God. Rev. T. C. SHILLING,
President.

J. D. HAWLEY,
Secretary.

THE MARKS OF A WORKER.

Brother White baptized twenty
Pedo-baptists last year—two of
them over sixty years old, and
three over fifty. Brother White is
a worker.—BAPTIST RECORD, from
The Texas Baptist Herald.—Dr. T.
S. West, in the New Orleans Chris-
tian Advocate. The Doctor ap-
pears to chafe a little over the
above announcement, and among
other expressions of like character
gives vent to the following:
"Brother White is highly com-
mended for robbing other churches
of twenty-six members in one
year."

It is noteworthy, that it is not
stated in the above announcement
that there were any Methodists in
the whole number. These Pedo-
baptists may have been members
of some other religious societies,
Presbyterians, Episcopalians, &c.,
&c. Why then should our esteem-
ed friend, Dr. West, assume the
championship of this whole mat-
ter? But I suppose this may be
accounted for on the supposition
that there is a kind of fellow-feel-
ing existing throughout the Pedo-
baptist fraternity. They fight a
little among themselves sometimes,
but will, at a moment's warning,
make common cause against the
Baptists. Hear the Doctor again:
"This fulsome and frequent praise
for interfering with other flocks
and robbing other flocks, may make
the impression upon the minds of
young ministers—if it is not al-
ready made—that it is more desir-
able to proselyte than save souls."
These are grave charges, but what
are you going to do about it, Doctor?

The statute books of our country
of the present day, make no provi-
sion for the punishment of the
crimes of which you complain.
And, besides all this, these people
were all free, and it is presumable,
at least, that they were all adults.
Why then should they not be al-
lowed to exercise their inalienable
rights? By way of conclusion,
allow me to ask the question:
When did a Methodist, Elder, local
preacher or circuit rider refuse to
receive an applicant for mem-
bership from another denomination
on the ground that it would rob
other churches? Let us know,
Doctor. Do you practice what
you preach? For my part, I think
it to be a duty that we owe to
those who have been held in bon-
dage as we might say, captured as
it were in infancy. They have
groped their way in the dark, un-
till by reaching the word of God,
it may be, by listening to the
preaching of some faithful God-
fearing minister, their eyes are
opened to their true condition, and
they are enabled to take up the
cross and follow their Lord in
Christian baptism.

Thanks be to God that many
are thus enabled to glorify God
in the performance of duty. Allow
me, dear Doctor, to give you a
parting admonition: "Be careful
that in your great zeal for
Pedo-baptism, you do not loose
sight of the substance while
you except the shadow."
S. E. McDONALD.
Woodville, Miss., June 5th.

LOUISIANA NOTES.

Until now, I've had nothing to
say in the Record. I've felt so re-
ceived since the death of the dear
messenger, that I have not felt like
writing—contented to attend to
my pastoral work at Arcadia,
Houma and Walnut Creek. How
grieves the faithful pastor to see
his members "walking unworthy
of their vocations," moving on
a low, spiritual plane. But then,
it is the pastor's duty to try and
elevate his people; stir up their
pure minds, to be instant in sea-
son.

The Ladies Aid Society, at Ar-
cadia has raised about \$110.00 in
ten months. This has been used
in payment of the organ, for the
Sunday-school, lights for the
church, and Baptist Hymnals.
Our town is growing, and I find
the pastor's work increases with
the growth of the town; and "who
is sufficient for these things?"

FROM UTAH.

Sister Paxton has left us. She
has been teaching in Prof. Smith's
"high school," to the entire satis-
faction of everybody. Measles
into the school, and so reduced it
(numerically) that she withdrew,
and has returned to Natchitoches.
Sister Paxton isn't valuable only
in the school room; but in the
church, the Sunday-school—every-
where, she is a soldier of the cross.
Her friends here are anxious that
she come back and make Arcadia
her permanent home.

The BAPTIST RECORD is one of the
best edited papers in the South.
The Baptists in Louisiana know
it; they love the Record, and they
love Brother Gambrell, and are
gratified to learn that the paper
stands upon a rock bottom,
financially. As the Messenger was
sinking, "I was very well that the
Record was able to run up broad-
side, take the sinking cargo aboard
(paid up subscribers) and carry it
into port." 'Twas the best arrange-
ment Brother Head could make—
(twas all he could do, and his sub-
scribers are satisfied with it. A
Baptist paper for Louisiana, Bap-
tism is a necessity, and the Record
can be made such, if the Baptists
over here will take it, and write
for it as they would a "home pa-
per." At the present, we've no
medium of communication. We've
no means of knowing what our
"Boards" are doing, except
through private correspondence.
This can all be obviated if Brother
Gambrell's paper can find its way

to our hearth-stones; and this it
can do, if its editor will get a man,
a "live man," to canvass the field.
What Louisiana needs is such a
man to canvass and re-canvass,
making the field his home. While
running the Messenger—three years
and six months—I canvassed pret-
ty thoroughly north Louisiana,
and my experience was, that the
"field work" vitalized the whole
thing, so far as money was con-
cerned, and a great many of us
know that it takes no small amount
of money to run a paper.

Our strength, numerically and
financially, is in the rural districts,
among small farmers, members of
country churches. To these we
must look in the main, while city
and town churches must not be
overlooked, but at the same time
not overestimated in their material
support. I've no disposition to
agitate the establishment of a new
paper in Louisiana, provided the
Record can be made to serve us
efficiently; and this can be done
by pursuing the line of work I
have suggested. If, however, the
Record can't be used in such a
way as to best serve the interest
of the Baptists of Louisiana,
then, for one, I am in favor of a
"home paper," domiciled at
Shreveport or Monroe, based upon
an incorporated joint stock. The
stockholders to be sole owners of
the paper, employ their in and out-
door editors, asking no aid from
the Convention and Associations
but their patronage. A paper es-
tablished upon such a basis, can't
go "under."

The question of removal of the
Record amounts to nothing with
me; either place will do. The
thing is, take the paper; not to
get the secular news, for we get
that through secular papers, but
take it because it comes "loaded
down with the words" of the
Scriptures from Zion. No difference
where the ship is loaded, so we
get the precious cargo.

S. C. LEE.
Arcadia, June 9th, 1884.

PEARL RIVER ASSOCIATION.

If you can afford the space, I
will tell you some things about
Pearl River Association. Visiting
eight of the nine churches, west of
Pearl river last week, I found most
of them in a healthy condition;
reorganizing Sunday-schools, pray-
er-meetings, &c., after the inter-
ruption of cold weather. Almost
this entire country is under Bap-
tist influence, and the brethren
seem to be waking up to their re-
sponsibility. They are not satis-
fied with their past efforts, but
promise to do more in future.
Among them, some time ago, I se-
cured a large list of subscribers for
the Record—this is a hopeful fea-
ture. I am glad to say, too, that
there are church-going people. I had
a good congregation every day last
week but one, as busy as the peo-
ple were.

Last Sunday was a good day at
Hepsihah. Bro. Turnage was
present and rendered valuable as-
sistance in the ordination of Bro.
Wm. Carter to the Deaconship.
We expect solid work of Brother
Carter in this new capacity. The
Sunday-school is under headway,
led by Deacon Jones. Hepsihah
church purposes doing the hand-
some thing in entertaining the As-
sociation in September.

To-day Brother Powell and I or-
ganized a church at Poplar Springs
with twenty-five members. This
number will doubtless be doubled
before three months. We intend
to make this a model church. The
building committee has been ap-
pointed and will begin work soon.
Who will help us here?

At Columbia our cause moves
slowly; no Sunday-school, no
prayer-meeting, because we have
no house of worship. Although
this is one of the oldest towns in
the State, being at one time the lo-
cation of the State Capital, the
Methodists are just now complet-
ing the first church house for Col-
umbia. Public worship in the
court house is now unsatisfactory.
We can't hope to do much until we
build.

At Williamsburg, we labor un-
der the same embarrassment. The
Catholics have the only church
house in this place. Our congrega-
tions are large, and we have gone
away for want of seats. Who will
help us build at Williamsburg?
The people say, "let us rise up
and build," and are taking steps
in that direction. Brethren, we
must have the house, the cause of
Christ demands it. Send your ones,
fives, tens, any amount, to Brother
Jas. Webster, Chairman of Build-
ing Committee; who will receipt
promptly. May this love of
Christ constrain us all to do our
duty.

THE APOSTLES CREED.

The editor of the Record has re-
ferred to me the following ques-
tions of Brother V. G. Cunn-
ham, of Louisiana: "When and
with whom did the Apostles' Creed
originate? Have Fuller or any
Baptists ever used it?"
I subscribe as a matter of inter-
est to the Creed: "I believe in God
the Father Almighty, Maker of
heaven and earth, and in Jesus
Christ his only Son our Lord, who
was conceived by the Holy Ghost,
born of the Virgin Mary, suffered
under Pontius Pilate, was crucified,
dead and buried; he descended
into hell; the third day he arose
from the dead; he ascended into
heaven, and sitteth on the right
hand of God the Father Almighty;
from thence he shall come to judge
the quick and the dead; I believe

in the Holy Ghost, the Holy Cath-
olic Church, the communion of
Saints, the forgiveness of sins, the
resurrection of the body, and the
life everlasting. Amen."

1. The earliest tradition ascrib-
ing this creed to the Apostles, is
to be found in two sermons by an
unknown author of the 5th century
and apocryphally attributed to Au-
gustine. Rufinus says: "There
was an ancient tradition that the
Apostles, being about to depart
from Jerusalem, first settled a rule
for their future preaching, lest,
after they were separated from
each other, they should expound
different doctrines to those whom
they invited to the Christian faith.
Wherefore, being all assembled to-
gether and filled with the Holy
Ghost, they composed a Creed, and
contributing his sentence, and left
it as a rule to be given to all be-
lievers." *Expositio symboli.* Each
Apostle was supposed to contribute
an article as follows: Peter said,
"I believe in God the Father Al-
mighty;" James, "and in Jesus
Christ, his only Son our Lord;"
Andrew, "Who was conceived by
the Holy Ghost, born of the Vir-
gin Mary;" Philip, "Suffered un-
der Pontius Pilate, was crucified,
dead and buried;" Thomas, "He
descended into hell; the third
day he arose again from the dead,"
etc., etc. It is hardly needful to
say that this story is only a tradi-
tion not only of the late date
mentioned, but very improbable
in itself.

2. There were many creeds of
an earlier date than this one, but
the first example of a more ex-
panded creed after the manner of
the "Apostles," is to be found
singularly enough in a Greek
writer, Epiphanius, who in the 72d
book on his Treatise on Heresies,
quotes the confession of faith pre-
sented by Marcion, Bishop of
Ancyra, in Galatin, to Julius, Bis-
hop of Rome, and with some notable
exceptions it was the Apostles'
creed. This creed has always
been regarded as Romish in its na-
ture and quoted in Latin, and yet,
singularly enough, it seems to
have originated in the East among
the Greeks. It is not the first
thing that Rome has taken without
giving proper credit to the
East.

3. The creed is of no one age or
of no one man. It was a crystal-
lization of phrases woven together
by centuries. The earlier forms
of the creed did not contain

Home Circle.

Conducted by Mrs. J. B. Gambrell

WHAT THEN?

What then? Why, then, another pilgrim song.
And then a hush of not divinely granted.
And then a thrilling stage, ah me, so long.
And then a break—just where it is most wanted.

What then? The pitching of the evening tent.
And then a purchase a pillow rough and thin.
And then some sweet and tender message sent.
To cheer the faint one for to-morrow's journey.

What then? The wailing of the midnight wind.
A feverish sleep a heart oppressed and heaving.
And then a little water-cure to find
Close by the pillow, ready for my waking.

What then? I am not careful to inquire.
I know there will be tears and fears and sorrow.
And then a lovely Saviour drawing nigher.
And saying, "I will answer for to-morrow."

What then? For all my sin, his pardoning.
For all my wants and woes his loving kindness.
For darkest cloud the shining of God's face
And Christ's own hand to lead me in my blindness.

What then? A shadowy valley lone and dim.
And then a deep and darkly rolling river.
And then a flood of life a seraph's hymn.
And God's own smile forever and forever.

reader! and see, if you have not seen, some one who has considered the economic virtue so closely, and practiced it so rigidly and selfishly that it has assumed such monstrous proportions in their life as to shut out from sight fair dealing with others. Others, perhaps, admiring generosity, and desiring the praise and self-gratulation, which follow giving, have failed to be just while exercising a false generosity. One must be just before he can be truly generous. The open hand which gives away what does not belong to it is closely allied in morals to the tight fist that closes over what belongs to another, and one needs to strip actions of all the glamour of impulse and consider the foundation principle that underlies and animates them. Fallible as all are, we may strive after honesty, which shall compass and control purpose, word and act, and contribute the strong foundation stone of character.

M. T. G.

Communications.

LENA LANGFORD.

Or Sowing and Reaping.

BY W. L. HARGIS.

CHAPTER V.

Lena and Mary soon met in their rooms, to which Lena retired immediately upon giving vent to her feelings at the dinner table, in order that she might be alone; for in moments of deep, poignant trouble, seclusion, which under other circumstances would be a punishment, is a welcome friend to shield as from those things, which from their freedom from trouble or care seem to mock our trouble, and increase it tenfold. It is needless to say that much comment was indulged among the girls and Mrs. Hillman, with reference to Lena's conduct. Mr. Hillman was not much surprised as he had seen and heard enough, while attending Mr. Logan, to infer the secret of the whole matter—hence his remark, which called forth Lena's confession.

Mary knowing all, and sympathizing deeply with her friend, soon finished her meal—for she had but little appetite—hastened to join her friend.

"Mary I have a plan arranged that I wish to carry out, and I need your assistance. Will you help me?"

"In anything reasonable, Lena." "It is altogether reasonable, as well as right. It is in keeping with the spirit of the matter, and hence must be right."

"Yes, of course. Well state your plan, and its object."

"It is this. I have decided to invite all the girls to our room to-night, after supper, and see if they will not join us in our reformation. You know the reformation must begin with us. We can't expect those with whom we associate, though our influence over them may ever be so great, to reform until we cease to encourage them in immorality by silently conceding it to be right in not taking a bold and decided stand against it; or by reproving them in a light frivolous way which says we don't mean it, or it is all right if they choose not to heed it. For me I crave more thorough work. My life, thus far has been virtually wasted, and the life of no one else made better by it, by dealing lightly with things, that deserved more gravity, such as must result from decision of character, and a conviction of right."

"I am truly delighted at the idea, my dear friend. You could not have more fully spoken my sentiments had you read them upon canvas."

"I am glad of it, Mary, and so during the evening we will see all the girls and urge them to attend, though by doing so they will be deprived of attending church to-night."

"It is needless to say that Lena and Mary met with some rebuffs that would chill their zeal for the time, but like good soldiers, engaged in a good cause, they allowed no trifles, as jeering or derisive remarks, being called "social reform crusaders," and other names in derision, to deter them from their purpose to man the ship of reform which must plow the mighty ocean of established custom, and buffet the waves of a corrupt public sentiment. So all the girls were seen and the promise of all to attend obtained, save two who avowed that they would not sacrifice their popularity by having anything to do with such a silly affair born of fanaticism or a morbid fancy. Those two girls kept their words, attended church with their usual escorts, young men of known degraded morals.

Promptly at 8 p. m., the hour set for the meeting, all were on hand, save the two referred to.

The meeting must be opened in some way. So Lena, to whom they were all looking to make the start, said:

"Girls, you are all aware of the object of this meeting. As I know very little of parliamentary usage, and really think but little is needed in our meeting, will just formally state its object, and then solicit your co-operation in the movement to which this meeting must give life."

"We are responsible to God for our influence, whether it be exerted for good or evil. God has endowed us with talents to be used either directly or indirectly, in leading others into ruin or in dishonoring him: both of which we do when not rightly using them. Socially, we have an influence which if properly exerted would in an incredibly short time reform the young men of our acquaintance, and especially those with whom we associate. They would not persist in their immoral course, and in indulging in those pernicious habits and vices which are so repulsive to the sensibilities of every refined lady. I am not too poetical when I say that man has ever bowed at the shrine of female influence. He will continue to do it. It is his nature. He can't help it. This is a trait of his better nature. We may help him to cultivate that better nature which will exalt him, and make him more and more like his Creator in whose image he is made, or we may help him to yield to the promptings of his baser nature and grow more and more unlike his Creator through the contamination of sin, until he will be despised of men and rejected of God. Now which position are we going to take in this matter; that of tearing down character, degrading God's creatures, encouraging them in vice, and then choose from among such characters husbands, with habits fixed that would bring either sorrow, regret, and a life of misery. These are stern facts that have been realized by too many poor, unfortunate women, who are now dragging out a miserable existence, simply because they had incorrect ideas of the realities of life, and their responsibility in the matter of moulding the character of young men. In a certain sense we hold their destiny in our hands. What are we going to do? Open the pit of disgrace and ruin and throw them in, or shall we exert our influence to correct their habits, and elevate them? Now girls which will we do? I take the vote. All in favor of the latter, and are willing to pledge themselves at once begin the work and continue to wage an incessant warfare in the grand work of reformation, to say I."

"I," "I," "I," exclaimed four voices in chorus, which was all there was to vote.

"I am glad that you have decided to work with me in this matter. So let us commence to-morrow by telling the young men who request our company to church, or to the funeral, for you know Jno. Logan is to be buried at 10 o'clock, if they are not moral, respectable young men, that when they have corrected certain habits we will take great pleasure in gratifying their request; but until then we cannot compromise our self-respect; for it is a duty that every gentleman owes to the lady whose association he wishes to enjoy, to be as good as he would have her be; and we know that there is not a young man in all this town that would dare to be caught with us if we were guilty of even one of the sins in which he indulges with such freedom, and indifference to their morals."

"I tell you girls, Lena will do for a leader. Her talk has so much of the logical ring, that I don't think we could refute her reasoning if we wished to; so I vote for Lena to be our leader," said Berta Jones, whose vote was ratified by the other girls.

Ten o'clock Sunday morning found a large congregation at the cemetery. Soon the Rev. Mr. E. one of the town pastors, came forward. A hymn was sung. A short portion of the Scriptures read, after which he made the following brief remarks:

"Dear friends; Mr. Logan is dead. Died in the prime of his manhood; at an age when all his powers had attained to that stage of development, when, by the proper influences he might have been a noble and useful man; but instead, in an evil hour he yielded to temptation, swallowed the draught that set his brain on fire which caused him to precipitate his own destruction. Taste not touch not, handle not the cup of death; and was unto him who put the cup to his neighbor's lips."

[Continued.]

Is one of the mission schools of Hangechow, was a little girl whose father objected to her complying with some of the rules of the school and came and took the child away. But the influence exerted over this little one was not lost. During the short time she had been in school she had been taught to pray to the true God. In her

heaven home she missed her accustomed prayer, and with tears entreated her father to pray with her. But he knew not how to pray. He tried to divert her attention, to soothe her sorrow, but all to no purpose. After a few days he returned to the school with his little daughter, begging that she might be readmitted, saying that he could not understand her oft-repeated request or comfort her. Not very long after this the heathen father gave up his idols, began to inquire about the religion his little girl had told him of and afterwards, as we trust, became a true Christian.

Seven hundred thousand acres in India are devoted to the raising of opium. The natives were compelled at first by the Government of India to cultivate the poppy from which it is made, and the Government derives an immense revenue from it. The whole Eastern world is suffering terribly from this curse inflicted by the Government of India on the earth. Only the Eastern, but the Western world is feeling the sad effects of a trait of its better nature. We said that twenty thousand people in this country are the victims of the opium habit. From the last annual report of the Bureau of Statistics, there were thirty thousand pounds more opium imported than in the previous year, and our Government received more than half a million dollars duty on it, and we are all partners in this infernal revenue business—E.

Whitewashed Babies.

A missionary stationed at one of the South Sea Islands determined to give his residence a coat of whitewash. To obtain this in the absence of lime, coral was reduced to powder by burning. The natives watch the process of burning with interest, believing that the coral was being cooked for them to eat. Next morning they beheld the missionary's cottage glittering in the rising sun white as snow. They danced, they sang, they screamed with joy. The whole island was in commotion. White wash because the rage. Happy was the cottage who could assume her charms by a dash of the white wash. Contentions arose. One party urged their superior rank; another obtained possession of the brush, and valiantly held it against all comers; a third tried to upset the tub to obtain some of the precious cosmetic. To the hubbub more whitewash was made, and in a week not a hut a domestic utensil, a war club, or a garment, but was as white as snow, not an inhabitant but had a skin painted with grotesque figures; not a pig that was not whitened; and mothers might be seen in every direction capering joyously with delight at the superior beauty of their whitewashed babies.

Honest and courageous people have very little to say about either their courage or honesty. The sin has no need to boast of its brightness nor the moon of her effulgence—Bathin.

CONNECTION CURED. An old physician, retired from practice, having had placed in his hands by an East India company the formula of a simple and reliable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung Affections, also positive and radical cure for Nervous Debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases he felt it his duty to make it known to his suffering fellow-men. Actuated by this noble and disinterested desire to relieve human suffering, he has decided to place at the disposal of the public, this simple, safe, and reliable remedy, in the form of a small, neat, and portable bottle, containing full directions for preparing and using, and full particulars for obtaining a copy of the book, "The Lung and Throat Remedy," by Dr. J. H. Power, New York, N. Y.

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Dr. Moody—Dear Sir: After ten years of great suffering from indigestion, nervous prostration, and general debility, I have been cured by your medicine. I feel like a new man. I am now a well man.

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Leave Jackson at 7:00 a.m.

Arrive at Memphis at 9:30 a.m.

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Leave Memphis at 7:30 a.m.

Arrive at Jackson at 9:30 a.m.

Mail No. 5—Going North.

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Arrive at Jackson at 9:30 a.m.

Mail No. 7—Going North.

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